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## Notes.

### THE CHEVALIER D'EON AND HIS RECENT BIOGRAPHERS.

In an appreciative critique in the *Saturday Review* (2 Nov., 1895) of Mr. Vizetelly's recent monograph on the Chevalier d'Eon occurs the passage: "One would like to have learnt his impressions of life viewed in the light of his dual existence. If only D'Eon had kept a journal instead of dividing his energies between the foils and the artistic application of pearl powder!" This aspiration will be echoed by many a student of the Chevalier's chequered career. My very strong impression is that he never kept a journal, except of cash expenditure (which he did with great precision through a long series of years), nor wrote any complete or systematic biography embracing the whole of his doings and sufferings. But since the publication of Mr. Telfer's book, a mass of unpublished material of great magnitude, formerly in the Chevalier's possession and largely in his own bold and manly handwriting, has, after being buried for some eighty years, come into my hands. In this congeries are to be found the original documents connected with the most important occurrences in his life—the original letters to him of Nivernois, Broglie, and Beaumarchais, relations of his various journeys to Russia, of his military exploits, of his quarrels with De Guerchy, of his transactions with the author of 'Le Barbier de Séville' and with Lord Ferrers—together with disquisitions on his "resumption" of female attire too prolix and wearisome for the most enthusiastic of historians. I will not attempt to forecast the effect, more or less conclusive, upon the various points at issue between his rival biographers, which would result from a complete digest of the more valuable portions of this entirely fresh evidence; and my strongest sympathies would be with the man who should make an attempt to harmonize the conflicting assertions of this strange being. At the same time I am not without the hope that, at no very distant period, I may present to the public in a concise form some of the results of my wadings through the voluminous papers to which I have referred. JOHN ELIOT HODGKIN.

Childwall, Richmond, Surrey.

There is much that will interest students of this eccentric individual in the first volume of the *Political Register*, 1767. There will be seen, for instance, an account of the Bill found in his favour against Count de Guerchy; the names, addresses, and occupations of the jurymen who tried the case—the list includes W. Strahan, the well-known printer; a translation of D'Eon's work on taxation and the finances (this is concluded in the second volume); a letter from D'Eon to De Guerchy; and also one from the same to the Duc de Choiseul. I may also point out that the *Public Advertiser* contains in its issues of 3 and 5 May, 1791, some 'Memoirs of the Wife of Mademoiselle de Chevalière d'Eon,' which are evidently inspired by D'Eon. The number for 5 May also contained some verses on Madame la Chevalière, which are curious if not very poetical. W. ROBERTS.

86, Grosvenor Road.

[In the library at 15, Portman Square, the residence of the Duke of Fife, is a portrait of the Chevalier, in uniform, by Pine, assigning him a most masculine appearance.]

### CASANOVIANA.

(*Continued from p.* 343.)

Considering the figure Giacomo Girolamo Casanova cut in the world—the versatility of his genius, the quality and extent of his literary productions—it is marvellous that all knowledge of him should have died with his contemporaries. From 1756 until 1774—the most eventful period of his life—Casanova made things lively wherever he went, and the agents of the Venetian Republic had no time to write about the weather when "le Sieur de Casanova" entered the zone of their several missions. And yet, strange to say, notwithstanding all that he had written, in spite of the universal interest which his escape from the Piombi awakened, Casanova's fourteen years' seclusion at Dux obliterated all traces of the man; and when, in 1826, the first volumes of his autobiography appeared, its author was regarded as a myth, and

the authenticity of his absolutely veracious 'Memoirs' was generally discredited. Strange, indeed, that his forgotten grave should have been so long the symbol of his fame. With the death of those who had been brought into personal contact with him all knowledge or interest in Casanova ceased. His books had long lain upon the shelf, and there they would have remained, unread, but for the pluck and enterprise of a Leipzig bookseller, who, seventy-five years ago, made a successful bid for some manuscripts which the Sieur Angiolini brought to his shop. In thus purchasing the MSS. of these wonderful 'Memoirs' the firm of Brockhaus has earned the gratitude of scholars; and in expressing their acknowledgments they must not be unmindful of the possibility of favours yet to come.

The following table, which traces Casanova's descent from Marc Antonio Casanova, may be of interest :—

Marc Antonio Casanova, a celebrated poet and satirist, died 1527. = Abondia Rezzonico, of Como.

Giacomo Casanova =

A son = Teresa Conti.

Giacomo = Anna Roli in 1680.

Giovanni Battista, who disappeared in 1712.

Gaetano Giuseppe Giacomo, died 1733. = Zanetta Farusi.

Giacomo Girolamo, better known as Jean Jacques Casanova de Seingalt, b. 2 April, 1725, d. 4 June, 1798.

Francois, a celebrated painter, b. 1727, died 1805.

Jean Baptiste, born 1728, died 1795, Director of the Dresden Art Gallery. = Teresa Rolando, of Rome.

A daughter, died young.

A daughter, living in 1798.

A son, who entered the priesthood, and died at Rome, 1783.

Biographical dictionaries mention another son, Jean, born 1730, died 10 Dec., 1798, at Dresden. But I think there must have been an error in this. Casanova in some respects bore a striking resemblance to his renowned ancestor Marc Antonio. Both were saturated with Latinity and both had classic predilections. Marc Antonio made an idol of Martial, Jacques Casanova swore by Horace. The Prince de Ligne has said of him: "C'est un puits de science, mais il cite si souvent Horace que c'est de quoi en dégoûter."

Both had the fatal gift of satire, and both suffered by it. Marc Antonio, for writing a satire upon Giulio de Medicis, was compelled to fly from Rome; while his great-great-great-grandson, in 1783, had to fly from Venice for writing a satire upon the patrician Gian Carlo Grimani. The list of works written by Casanova will surprise those who know him only by his 'Memoirs.' Whatever may be the literary value of his earliest productions (supposed to have been lost), the fact of his having been read and listened to when in his sixteenth year is a proof of that precocity which is said to characterize men of genius :—

1740. (1) A thesis on the law "De Testamentis." (2) A thesis on the question "Utrum Hebræi possint construere novas synagogas?" (3) A dissertation on the theme "Tout ce que nous voyons avec abstraction ne peut avoir qu'une vérité abstractive."

1741. (4) A panegyric on the Confraternity of the Holy Sacrament. This was delivered in the Church of S. Sacramento at Venice. (5) A panegyric on Saint Joseph.

On 19 March, 1741, Casanova once more ascended the pulpit; but he was not destined to deliver his oration. After having spoken the opening sentence he was seized with giddiness, and, to every one's surprise, fainted where he stood. It is supposed that these "first fruits" have been lost; but perhaps they may yet be found. Casanova, writing in 1793, spoke of them as still in his possession: "Je conserve encore ce panégyrique, et je ne puis m'empêcher de dire que, malgré mon âge, je le trouve excellent." *

In 1753 Casanova arrived at Venice from Vienna, and took up his quarters on the Fondamente Nove. In the early part of 1755 he had the misfortune to quarrel with the poet Abbé Chiari, whose comedies were at that time in vogue at Venice. Chiari, bent upon revenge, caused Casanova to be watched, and soon had a pretty good case to bring before the Inquisitors of State. A spy, named Manuzzi, in a report which is still preserved among the archives at Venice, stated that Casanova, in company of the patricians Marc Antonio Zorzi, Bernardo Memmo, and Antonio Braida, was in the habit of frequenting a café in the Merceria, where, on one occasion, he was heard to read a satire on the poet Chiari, which satire was described as an infamous libel on that distinguished man. On another occasion—continues the spy Manuzzi—Casanova was heard to read a blasphemous tirade against the sacred principles of the Christian faith.

* 'Mem.,' chap. iv. p. 69, vol. i.

This accusation, apparently unsupported by any other evidence, was enough to overwhelm its victim with disaster, and an order for his arrest was immediately issued. Casanova's abode is thus indicated by the spy who caused his ruin :—

"Behind the Cavalerizza, in the Calle di Mezzo, the fourth door on the right-hand side. Beyond that door stands a wall which supports a chimney. The owner of the house is a widow, whose late husband, Leopold dal Pozzo, was a worker in mossics. Casanova's room lies immediately beyond a table which faces the staircase, on that table stands a box composed of lapis-lazuli and other coloured stones. In his room there is a door, covered with pictures, which communicates with another apartment."

In that room, on 25 July, 1755, Casanova was arrested by Messer Grande and his archers. The following is a translation of the notification found by M. Armand Baschet among the archives :—

"Illustrissimes et excellentissimes seigneurs inquisiteurs d'État. Pour obéir aux ordres vénérés de vos Excellences, j'ai arrêté et conduit dans les prisons Giacomo Casanova, et, ayant fait une attentive perquisition dans son habitation, j'ai retrouvé tous les papiers, que je remets humblement à vos Excellences. C'est aussi humblement que je vous en réfère, et avec la plus entière soumission je m'incline.

MATTIO VARUTI, Capitaine Grand.

Le 25 Juillet, 1755."

It does not appear from the archives that the prisoner underwent any form of trial. The accusation of a spy was sufficient in those days to convict a man who, for any reason, had incurred the displeasure of the tribunal. The following entry, dated nearly one month later, is all that could be found by M. Armand Baschet :—

"Venues à la connaissance du tribunal les très graves fautes (molto ripresibili colpe) de Giacomo Casanova, principalement pour cause de mépris public pour la Sainte Religion, leurs Excellences l'ont fait arrêter et passer sous les Plombs. Août 21, 1755."

On the margin appears the sentence of the tribunal: "Le ci-dessus indiqué Casanova condamné pour cinq ans sous les Plombs."

Nothing could be simpler. Arrest a man on suspicion; and sentence him to five years' solitary confinement without any trial whatever! Casanova knew his fate, and resolved to circumvent his enemies. His cell overlooked the courtyard of the Palace of the Doges, and faced toward the west. There were in all seven cells, known as the Piombi; three faced west, and four faced east.

At midnight, on 31 Oct., 1756, after a confinement of fifteen months and six days, Casanova and a fellow prisoner, the priest Balbi, got upon the roof of the Ducal Palace, and worked their way downwards through several apartments to the large doors which face the "Giant's Stairs." A man named Andreoli, under the impression that they were harmless revellers who had been accidentally shut in, unlocked the door and allowed them to descend the stairs that led to the Piazetta. So soon as their escape became known, the State Inquisitors proceeded to take a good all-round vengeance on those who may have been to blame. The unfortunate gaoler, Lorenzo, was arrested, and confined in the prisons over which he had so long presided; and there the poor fellow died a few months later. Andreoli related such wondrous tales of violence (there having been no violence at all) that he escaped with a caution, and was still living in 1787. Balbi went to Coire, and thence to Brescia, where, in a moment of weakness, he gave himself up to the Venetian authorities. By order of the State Inquisitors he was sent in chains to Venice, and reincarcerated in the Piombi. After two years he was sent to a convent at Feltre. In a short time he took to his heels, went to Rome, and threw himself at the feet of Clement XIII. The Pope gave him absolution, and relieved him of his monastic vows. Balbi then returned to Venice, where, after leading a dissolute, miserable existence, he died in 1783.

RICHARD EDGCUMBE.

33, Tedworth Square, S.W.

(*To be continued.*)

## THE BIBLIOGRAPHICAL EXHIBIT AT THE COLUMBIAN EXPOSITION.

(*Continued from p.* 143.)

I now pass to the Monastery La Rabida, situated on the lake front near the south-easterly corner of the grounds, which was an almost exact replica of the original Rabida in Spain, where Columbus found an asylum during his wanderings. Here were gathered together the rarest and most valuable bibliographical treasures of the Exposition. Italy, Spain, and America had all been laid under heavy contribution, and there had resulted an unsurpassed collection of Columbian relics—books, manuscripts, and documents. Some of these were of necessity facsimiles, the historic importance of which entitles them, nevertheless, to notice; but in every instance where it was possible to obtain the originals, these were procured. In the following account I have, for the first time, drawn much of the material from a small but most valuable work, entitled "Souvenir of La Rabida | World's Columbian Exposition; | .....Washington, D.C." (n.d.)—which I understand is already rare—supplemented by my marginal notes. The two most noteworthy individual collections were those loaned by the Duke of Veragua and the Duchess of Berwick-Alba, to which may, perhaps, be added that of Mr. William E. Curtis, of Washington. An attempt, more or less arbitrary, was made to divide the relics into several departments, which division, however, I have concluded not to follow; still, as a matter of convenience, I shall to some extent observe the order in which they were catalogued in the following description.

To begin, then, there was a series of charts

prepared by the late Prof. Horsford, of Harvard University, which were intended to show the course taken by the Viking explorers across the Atlantic, and the position of the land discovered by them in America, which embodied the results of years of research. Of important facsimiles may be mentioned a celestial globe made by the Arabian astronomers of the eleventh century (original in Bibliothèque Nationale, Paris); the Geno chart published in 'Die Commentarii del Viaggio' in 1558; a terrestrial globe designed by Martin Behaim in the years 1491–3, which was the earliest globe of importance known to geographers; it incorporates the ideas of Columbus, Toscanelli, &c. The original, twenty-one inches in diameter, was made of pasteboard, covered with parchment, on which appeared various pictures, with explanatory notes in Old German. There were beside reproductions of crusaders' and pilgrims' maps showing the route to the Holy Land, and other charts of the tenth to the fifteenth centuries. A military map, "représentant la théâtre de la guerre à l'époque des premier conquêtes de la republique de Venise en terre ferme," was of more than ordinary interest.

Reproductions of pages from the following works, showing the copious maginal notes in the handwriting of Columbus were noteworthy: 'Historia Rervm Ubiqve Gestarvm,' Sylvius, Venice, 1477; 'De Imagine Mvndi,' Petris di Alliaco, 1410; 'Historia Natvrale di C. Plinio,' &c., Venice, 1489. The original copies used by Columbus of all these works are in the Columbian Library at Seville. The first two mentioned formed a part of his cabin library. Marco Polo's 'De Regionibvs Orientalibvs,' together with a reproduction of the MS. notes of Columbus thereon, were exhibited, as were also several editions of Ptolemy's 'Cosmographia,' notably those of 1475, 1482, 1486, and the rare edition of 1511 (large folio), embodying the results of the third voyages of Columbus and Vespucci. This latter was printed at Venice by De Leucho, with the initial letters rubricated by hand. It contains twenty-seven double maps. South America is here called "Tierre Sanctæ Crvcis," and Greenland is still shown as a peninsula of north-western Europe. There was also a facsimile of the letter, and of the chart accompanying it, from Paolo Toscanelli to Columbus, written in 1474, containing his opinion as to the feasibility of the plans of the latter; beside a page reproduced from the 'History of Cambria' (*an.* 1384), which was the first (?) relating the discovery of the western land by the Welsh. Now, passing rapidly on, I may simply note the first maps of the city and island of Santo Domingo, supposed to have been drawn by Columbus (originals at Seville); autograph letter of Francisco Roldan (1502) to the Council of the Indies, making charges against Columbus; letter from Columbus to Doña Juana de la Torre, the governess of Prince Juan, complaining of his wrongs (1500); a facsimile of one of the MS. pages of 'Libros de las Profecias,' a work written by Columbus to prove that his discovery was predicted by the Scriptures, which adds another link to the chain of evidence in favour of the Lombrosian theory; and a photographic reproduction of a royal decree conferring certain titles upon Don Luis Colon, grandson of Christopher.

A great number of letters and autographs of the Columbus family were exhibited, which it would be useless to here catalogue, although I shall make mention of some of these hereafter. The signature or rubric of Columbus has, I think, never been satisfactorily explained. According to the custom of men of consequence of that time, he adopted a sign manual, having some concealed significance, as follows:—

S
S.A.S.
X.M.Y.
Xpo Ferens.

This is usually supposed to indicate "Servus Supplex Altissimi Salvatoris Christus, Maria, Yosef." There appear to have been some variants to the last line; thus we sometimes find "Christo Ferens," or "El Almirante," after his appointment as "Admiral of the Ocean"; it was also sometimes omitted entirely. I must not neglect to mention the photographic reproductions of the following several letters. There was one addressed to the Catholic kings, containing various observations on geographical and meteorological subjects, dated at Granada, 6 Feb., 1502. Before the departure of Columbus on his last voyage he wrote a brief letter to Nicolo Oderigo, the Genoese Ambassador, committing to his care "the book containing my grants, and also copies of the letters and messages sent to me," to be deposited in the Bank of St. George at Genoa. Shortly following this, chronologically, was a letter to the Governors of the Bank in relation to the same, which he begins with these words, "Although the body walks about here, the heart is constantly over there." The next letter bears date 27 Dec., 1504. It was written to Nicolo Oderigo soon after the return of Columbus, making inquiries concerning his papers, and complaining that he has heard neither from him nor from the bank. The originals of the three last-mentioned letters are preserved in the Municipal Palace of Genoa. The 'Codice Diplomatico,' the original of which is also preserved in the Municipal Palace, is, with a few later additions, the book committed by Columbus to the care of Oderigo, the trust in connexion with which the latter failed to carry out, and it remained in his family until 1669, when Lorenzo Oderigo presented it to the Republic. The title, in red and black, is "Cartas, Privileg, Cedvlas y otras Escritvras de Don Cristoval Colon, Almirante Mayor del Mar

Oceano, Visorey y Gobernador de las Islas y Tierra Firma."* Besides the documents already mentioned, there are bound in the famous bull of Alexander V., fixing the line of demarcation, together with a number of letters, &c., most of which are elsewhere referred to. There was a reproduction of an alleged breviary of Columbus, which, inasmuch as it has been proved to be a fraud, need not further detain us.

Turning to the letters of others who played an important part in the early history of the western continent, we find one from Amerigo Vespucci, who appears to have been a more prolific writer than Columbus, to his father in relation to his voyages. There were two letters from Hernando Cortez concerning the conquest of Mexico, one, the original addressed to Charles V. of Spain, descriptive of the capture of the city of Mexico, accompanying which is a map of the city and a chart of the Gulf of Mexico, both supposed to have been prepared by Cortez. Among other Vespuccian documents was a petition by the descendants of Amerigo for a pension from the United States, based upon the very shadow of a claim, which, indeed, could scarcely find a foundation in sentiment, gratitude, or anything else. A curious and interesting collection of maps and charts, many of them originals, exhibited the progress of geographical knowledge from the thirteenth to the seventeenth centuries. One of the earliest of these was a map of the world, in facsimile, made by a monk of Lincoln, the original in the Cathedral of Hereford; it represents a single hemisphere, almost entirely of land, with a narrow border of water around its edge. The Mediterranean Sea finds a position almost in the centre, and the whole is illustrated with pictures of a remarkable fauna. A number of the charts are reproduced from Ptolemy's 'Cosmographia' and 'De Bry's Voyages.' One of the most elaborate of the early maps of the western hemisphere is that designed by Vaz Dourado in 1571. It is in five parts, all beautifully illuminated; four of these represent the Atlantic coast of America continuously from 80° N. to Tierra del Fuego, and the fifth shows California and the west shore of Mexico. By far the greater number of the maps here exhibited belong to the sixteenth century. The last one which I shall specially mention is a map of the world made by order of King Henry II. of France in 1546. In the Atlantic Ocean lies a large extent of land marked "La Terre Australle," which extends northward from a point somewhat west of the south-eastern extremity of Patagonia, so as to include approximately the present position held by Australia. It is separated from Patagonia only by a narrow strait; to its north, between South America and Africa, lies "La Mer Australle."

* There were two copies, similar in all respects, one of which was removed to Paris by Napoleon.

Of other maps I may mention the original of the De Vinci map, entitled 'Mappemonde,' loaned by H.I.M. Queen Victoria. Two islands, Florida and Newfoundland, do duty for the entire extent of North America, and the passage to India is indicated as extending along the northern coast of South America.* The chart of Juan de la Cosa, drawn in 1500—the original on an ox-hide now in the Royal Library at Madrid—is also represented in facsimile. It is upon this chart that the alleged allegorical picture of Columbus carrying the Christ-child upon his back appears. Finally may be mentioned a map of the United States showing the location of all the places named in honour of Columbus, prepared under the direction of the Smithsonian Institution, and, if my memory serves me,† a reproduction of Alberto Cantino's map, drawn in 1502, on which, in the centre of the Atlantic Ocean, midway between Europe and America, is shown that phantom island of "Terra del Rey de Portugall," which soon afterwards disappeared from the charts.

A. MONTGOMERY HANDY.

New Brighton, N.Y.

*(To be continued.)*

SOUTHEY.—The writer of the article on Southey in the last edition of 'Chambers's Encyclopædia' makes, *inter alia*, these critical remarks:—

"No poet probably so well known by name is so little known by his poetry. There are some short exceptions of course—the 'Holly Bush,' 'Battle of Blenheim,' 'Stanzas written in my Library,' half-a-dozen more."

It is curious to find the 'Holly Tree' thus misnamed, and the untitled No. xviii. of the "Occasional Pieces" trimly set forth with a descriptive heading instead of being denoted, in the usual way, by the quotation of its first line, "My days among the dead are past." Prof. Dowden's admirable selection, 'Poems by Robert Southey,' in the "Golden Treasury" series, ought to do something to stimulate fresh interest in a poet who should not be forgotten. THOMAS BAYNE.

Helensburgh, N.B.

THE MUNIMENT ROOM AT FULHAM PALACE.—Very few persons, perhaps, have ever heard of the Muniment Room at Fulham Palace, and fewer still may have visited it. It is a quaint little room in the Tower, immediately over the ancient arch in the quadrangle, and is reached by ascending a flight of stairs from the bedroom of one of the domestics. The room is lighted by a window composed of small diamonds of glass. Against two sides of the wall are paper-racks filled with a most heterogeneous mass of documents and books.

* See article on this map by R. H. Major in *Archæologia* (London, 1886), vol. xl.

† This map is certainly not catalogued, and I may have obtained my memorandum notes concerning it from some other source.

The oldest and by far the most interesting portion of their contents are sundry letters relating to North America and the West Indies, while on the shelves are myriads of letters addressed to successive Bishops of London, from the time (1748–1761) of Bishop Sherlock.

The Muniment Room is in a deplorable condition. Dirt is everywhere rampant, and the whole contents are in a woe-begone plight. Several valuable books—some from Bishop Porteus's library—are lying about uncared for and forgotten. It were a thousand pities that so much valuable matter of historical interest should be thus suffered to perish. Some day, it is to be hoped, the Bishop of London will spare a small sum out of the episcopal revenues in order that the records may be duly calendared and the room placed in a fit condition for holding them.

DANIEL HIPWELL.

MONS BADONICUS.—I have already written twice (6th S. xii. 461 and 7th S. iv. 372) on the site of the famous battle at this place, where the Britons are said to have defeated the Saxons about the year A.D. 516; but having seen cause to change to a great extent the view I then advocated, perhaps a few words may again be permitted me on the subject. The old idea that the battle or siege (for it really was an attack on, and capture of, a hill-fort) took place at or near Bath has long since been shown to be erroneous, the passage in Gildas which locates it near the Severn ("prope Sabrinum ostium habetur") being probably an interpolation. As the 'Saxon Chronicle' about the time is chiefly concerned with the West Saxon advance, it was thought that Cerdic must have been concerned in the fight in question, though no mention of any such place is given in the 'Chronicle'; and Milton, finding that it speaks of a battle in A.D. 527, in which no claim of a victory is made on behalf of Cerdic, suggested that this was to cover a real defeat and relates to the British victory at Mons Badonicus. But no historian mentions the name of the defeated leader. Nennius ascribes the victory to Arthur, and makes it the last of twelve great contests in which he was victorious. Now what part of the country was the scene of the exploits of this famous king, around whose name so much myth has gathered? His existence, Milton remarks, "hath been doubted heretofore, and may again with good reason." But although we are, of course, not called upon to believe in the Knights of the Round Table and other romances which have grown up, there probably was an historical Arthur, though in a very different part of Britain from that in which Cerdic and his Saxons were advancing from the south towards the west. He was probably a leader of the Britons of Strathclyde and Cumbria, and fought against the Saxons of the east coast in Bernicia and the Picts from beyond the Clyde. To a great extent this view was supported in a series of articles which appeared in the *Gentleman's Magazine* for 1842; but the author brings Arthur subsequently to the south-west and places his latest victories in the neighbourhood of Exeter and of Bath, being led, like others, by the interpolated passage in Gildas, to think that the latter place was the site of Mons Badonicus. To the late Dr. Skene is due the identification of the scenes of all Arthur's exploits as given in Nennius with places in the south of Scotland and the north of England. His views are given in 'The Four Ancient Books of Wales,' published in 1868, and are fully confirmed (in their main points) by Mr. Glennie in his 'Arthurian Localities,' which appeared the year after, in 1869. To these works and to Skene's 'Celtic Scotland' (second edition, 1886) we must refer. But although want of space precludes our entering into the matter in full, it may be of interest to mention the identifications of the sites of Arthur's last two battles, which Nennius places "in monte qui dicitur Agned," and "in monte Badonis," respectively. Agned was the old British name for what afterwards became Edinburgh; and who does not know of the hill still called Arthur's Seat there? Not far from Linlithgow, above a river called the Avon, is Bouden Hill. This "I venture," says Dr. Skene, "to identify with the Mons Badonicus," and Mr. Elton, in his 'Origins of English History' (second edition, 1890, p. 352, note), accepts this view as the most probable. Mr. Glennie points out several other Arthurian localities in South Scotland and Northumberland, and there can be little doubt that the historical Arthur was much nearer the mouth of the Clyde than that of the Severn; with the expeditions of the mythical Arthur or the question how far he was a "flos regum" we need not concern ourselves. But whilst writing in 'N. & Q.' I may refer to a note in 4th S. vii. 281, in which A SEXAGENARIAN adds two more to the Arthurian localities in Northumberland identified by Mr. Glennie. And it is hardly possible for an astronomer, in speaking of this subject, to avoid referring to "Arthur's slow wain" ('Lay of the Last Minstrel,' i. 17), which seems to be a designation in the Scotch Lowlands for the constellation Ursa Minor.

W. T. LYNN.

Blackheath.

P.S.—Since the above was written, the view taken long ago in the *Gentleman's Magazine* has been revived in the *Academy*; but it seems to me far more likely that the myths about Arthur travelled from the south of Scotland to the south of England than that he himself marched armies from the former to the latter.

THE THATCHED COTTAGE AT PADDINGTON. (See 8th S. vii. 485.)—As this survival of former days has more than once formed the subject of a reference in 'N. & Q.,' it may be worth while to record

that a short account of the building, together with a sketch by Mr. Walter R. Jaggard, will be found in the *Builder* for 18 May, p. 371, and for 8 June, p. 435. W. F. PRIDEAUX.

CURFEW BELL.—The following, from *Bell's Weekly Messenger*, 28 Sept., may be worth noting:

"The curfew bell in old St. Giles's, Cripplegate, which has been allowed to lie neglected, and almost forgotten, has now been replaced in the cupola of the ancient church. It has been re-mounted in a strong English oak frame, and can be seen from all the surrounding district. There can be little doubt that the old bell which has been restored was the same which rung the nightly signal when Milton lived under its shadow."

G. H. THOMPSON.

Alnwick.

## Queries.

**We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.**

CANALETTO IN ENGLAND.—The materials for a biography of this painter are very meagre. We know that he was born in Venice, that he was the pupil of his father and Luca Carlevaris, visited Rome and England, and returning to his native place, died there in 1768. Walpole, in his 'Anecdotes of Painters,' states that he came to England in 1746, and this statement is corroborated by a drawing in the British Museum, representing Westminster Bridge (which was commenced in 1738/9 and completed in 1750) in a half-finished state. Walpole was of opinion that Canaletto did not stay in England more than two years; but in this opinion he is mistaken, as it appears from another drawing by him in the British Museum, representing Westminster Bridge as completed, that he must have been here after 1750. In an article in the 'Biography of Illustrious Italians,' by Agostino Sagredo, it is suggested that Canaletto made a second visit to England, and remained here some considerable time, the passage in which this suggestion is made being as follows:—

"Ritornato in Venezia, due volte se ne discostò per girsene nell' Inghilterra dove rimase per buona pezza di tempo e vi trovò molti onorati premi e fama stragiande vi conseguiva."

This seems probable; but in the absence of any reference or dates, it is difficult to verify the statement. It would appear from the amount of work executed by Canaletto in this country that his stay must have been of some duration; and I should like to know if there is any ground for the suggestion that he made two visits to England. Amiconi, Canaletto's friend and fellow-countryman, remained in England ten years, from 1729 to 1739.

De Angelis, who continued Gori Gandellini's 'Notizie degli Intagliatori,' states that some of Canaletto's etchings, which are extremely rare, are to be found in a work entitled 'Princes, Grands Capitaines, et autres Hommes Illustres de la Grande Bretagne.' Is anything known of the author of this work and the place of publication?

JNO. HEBB.

Willesden Green, N.W.

ALDERMEN OF BILLINGSGATE.—The parentage or further genealogical information concerning any of the under-mentioned will be acceptable:—

Robert Alderness, Alderman 1511 till resigned in 1521, Sheriff 1512–13.

Richard Choppyn, Alderman 1531 till decease in 1536, Sheriff 1530–1. He was buried in St. Giles's, Cripplegate. Will proved in P.C.C. 1536.

William Box, Alderman 1570 till resigned in 1581, apparently to enable him to accept the office of Remembrancer, Sheriff 1570–1.

Andrew Kendrick, Alderman 1651–2.

John Perryn, Alderman 1654–6.

Sir William Peake, Alderman 1659 till decease in 1676, Sheriff 1660–1, Mayor 1667–8. Buried in St. Catherine Cree. He is said by Strype to be the son of one Peake of Lincolnshire. His wife was Margery, daughter of William Davison, of Horncastle, Linc. (Le Neve).

Robert Heysham, Alderman 1720 till decease in 1723. He was M.P. for Lancaster 1698–1715, London 1715–22.

Sir Edward Bellamy, Alderman, 1723–45, Sheriff 1724, Mayor 1734–5. He lived at Tendring Hall, Suffolk, and died "Father of the City" (being then Alderman of Bridge) 28 March, 1749.

Thomas Winterbottam, Alderman 1745–52, Sheriff 1746–7, Mayor 1751–2. Died during his mayoralty, 4 June, 1752, and was buried at St. Mary at Hill. He was the last Lord Mayor fully installed on the ancient day, "the morrow of St. Simon and St. Jude," *i. e.*, 29 Oct.

William Champion, Alderman June, 1799, until his death 10 Aug. following, while serving the office of Sheriff. Is sometimes, but apparently erroneously, styled "Knight." W. D. PINK.

WILLIAM NORRIS.—The 'Dict. of Nat. Biog.,' quoting Grove's 'Dict. of Music,' says that no trace of Norris's 'Ode on Cecilia's Day' remains. It is probably to be identified with an "Ode for St. Cecilia's Day, set by Mr. Norris, late master of ye Children and one of the Cathedral at Lincoln," now in the Bodleian Library (MS. Mus., c. 28). It begins with the words "Begin the noble song," and is written for soli and chorus, with accompaniment of two violins and bass.

G. E. P. A.

LEONARD STOPES.—Can any of your readers supply me with the date of the death of Leonard Stopes, one of the first four scholars and Fellows of St. John's, Oxford; the author of the poem on Mary, printed by Lant; afterwards a seminary

priest, imprisoned at Wisbech? (See Boase, Wood, Dodd, &c.) Some manuscript note may have escaped me, as to whether he died in prison, or was executed, or was liberated. C. C. STOPES.

'THE BRITISH PHŒNIX': 'AN INGENIOUS AND LEARNED DISCOURSE,' &c.—I am desirous of learning the name of the author or authors of the following anonymous works, which are not mentioned in Halkett and Laing nor Cushing:—

The British Phœnix; or, the Gentleman and Lady's Polite Literary Entertainer.....By Mercurius Typographicus, alias, The Printer's Devil. London: Printed for, and Sold by H. Serjeant.—Date, if any, cut off in binding, probably about 1758. 128 pp.

An Ingenious and Learned Discourse, being a sermon Preach'd to a Congregation of Glass-Bottles.....The Fourth Edition. London: Printed for, and sold by J. Dowse, opposite Fountain Court, in the Strand. 1752. 25 pp.

RICHARD BLISS.

Newport, R.I., U.S.

SOURCE OF QUOTATION WANTED.—The following is attributed to Pitt. Can you kindly refer me to the original?—

"To levy a direct tax of seven per cent. is a dangerous experiment in a free country and may invite revolt; but there is a method by which you can tax the last rag from the back and the last bite from the mouth without causing a murmur against high taxes, and that is by taxing a great many articles of daily use and necessity so indirectly that the people will pay them and not know it. Their grumbling will then be against hard times; but they won't know that the hard times are caused by taxation."

EDWARD MCHUGH.

42, Laird Street, Birkenhead.

"HOLA."—What does "hola" mean? The word occurs in some quarries of a stained-glass window in the Wenlock Chapel, Luton Church.

Y. D.

HOUSE OF PREVITE, DUKES OF SPIANI.—What are the pedigree, titles, and arms of this house, whose residence about the year 1800 was at San Pietro, near Messina, in Sicily? Did Giuseppe Previte, born about 1794, who left Sicily about 1810, serve under Napoleon in his Russian campaign? C. W. P. O.

CATHERINE OF BERRAN.—There is preserved at Combermere Abbey, co. Chester, a full figure portrait in oil of this lady, dated 1568. Her left hand rests on a skull. Why? She is said to have had seven husbands. Who were they? She is said to have been a cousin of Queen Elizabeth. Is this statement correct? Who were her parents?

JAMES HALL.

Lindum House, Nantwich.

GREEN AND BLUE WINE GLASSES.—It is not the fashion now to use these old coloured, but beautiful wine glasses. I am desirous of knowing when they were first introduced, and for what kind of wine they were used. My idea was that they were only for hock; but I am told that they were used for claret also. But then it was not the fashion to drink claret during dinner, only at dessert; and these glasses were taken off the table when the dessert was put on. H. A. W.

PORTRAITS OF DUKE OF MONMOUTH AND EARL OF ROCHESTER.—Has any one noticed the remarkable resemblance the portrait of the Duke of Monmouth at Warwick Castle bears to the one shown at the South Kensington Museum of Wilmot, Earl of Rochester? FERRIER PRYOR.

"HEBBERMAN."—In G. Miege's 'French Dictionary,' 1688, is, "Hebberman, One that fishes below London-bridge for Whitings, Smelts, &c., commonly at Ebbing Water, *sorte de Pêcheur.*" What is the derivation of the word? Is what seems to be a guess on the part of Miege the correct explanation of the term?

F. C. BIRKBECK TERRY.

CANNON AT THE TOWER OF LONDON.—I shall be much obliged for any information relative to the two very large cannon exhibited, with others of smaller size, on the west side of the Tower, and labelled, "Brought over from Ireland in the reign of Henry VIII." HENRY G. HOPE.

ANCHORITE AT WESTMINSTER.—In Sir Walter Besant's 'Westminster,' lately issued, pp. 102–110, is a delightful account of the appointment of an anchorite at Westminster. It is introduced by the words: "The following extracts from an unpublished Chronicle by a nameless Brother may illustrate the Service of Consecration of an Ankret. The date appears to have been about the beginning of the reign of Henry IV." I venture to ask, Where is this "unpublished chronicle" to be seen? If the rest of its contents be half as interesting as this, no time ought to be lost in publishing it. Who so fit an editor as the genial author of 'Westminster'? W. SPARROW SIMPSON.

WATERLOO CAMPAIGN.—In the literature on the Waterloo campaign I have not been able to see any report or account from the surgical staff. Do any exist? R. B. S.

JOHN WORTHINGTON, Curate of Offenham and master of a school at Evesham. Can any correspondent supply me with further details about this man's college, preferments, &c.?

J. LANGHORNE.

Lamberhurst Vicarage.

WILLIAM THOMPSON, OF HUMBLETON.—I have lately bought from Mr. Downing, Temple Row, Birmingham, the book-plate of William Thompson, of Humbleton, in Yorkshire, esquire, 1708. Is any-

thing known about him? Did the village and lands of Humbleton belong to him?

WILLIAM BETHELL.

"MAN-JACK."—No dictionary which I have consulted gives this term. Nor does Roget's 'Thesaurus.' Most people must have heard the expression, "Every man-Jack of them." Can anybody enlighten me as to its origin and applicability? CECIL CLARKE.

Authors' Club, S.W.

[See 'Dict. of Phrase and Fable,' s.v. "Jack" (26).]

ESCHUID.—This author wrote in England a book on judicial astrology which, after nearly all the MS. copies had been lost or destroyed, was at last printed in Germany, and published at Venice in the year 1489. Is anything known of the author, his real name (which is here printed twice Eschuid and once Eshcuid), and the time and place of his life? The heading (apparently by the German editor) runs thus: "Summa astrologiæ iudicialis de accidentibus mundi quæ anglicana uulgo nuncupatur Ioannis eshcuidi uiri anglici peritissimi scientiæ astrologiæ fœlici sidere inchoat." The last words call to mind those of Prospero, "My zenith doth depend upon a most auspicious star." W. T. LYNN.

Blackheath.

DOUBLE STAIRCASES IN CRYPTS.—The well-known crypt under the chancel of Repton Church, in Derbyshire, contains two flights of steps leading from the west side into the building above, and pointing obliquely towards the aisles. I should be glad to know whether there are any other instances of such an arrangement in Great Britain or Ireland.

S. O. ADDY.

Sheffield.

CAMBRIDGE SHEET ALMANACK.—In the 'Annual Register' for 1775 a correspondent calls attention to the above as one of the noted almanacs of the day. As I have not been able to find any copy of it, I do not think this could have been its right title. I shall be much obliged if any of your readers can help me to discover it.

HENRY R. PLOMER.

308, King Street, Ravencourt Park, W.

ABBEY OF LAUNDEN.—Where was this? I find it mentioned in the will of one John Fischer, dated 27 Aug., 1452. CHAS. JAS. FÈRET.

AUTHORS OF QUOTATIONS WANTED.—

Misericordia Domini inter pontem et fontem.

Miss not the occasion—by the forelock take
That subtle Power, the never halting time;
Lest a mere moment's putting off should make
Mischance almost as heavy as a crime.

G.

Ne'er to the mansions where the mighty rest,
Since their foundations, came a nobler guest.

A. M. HANDY.

## Replies.

### NAPOLEON'S MARSHALS.

(8th S. viii. 368.)

In response to the inquiry made by MR. JONATHAN BOUCHIER, the following is a complete list of the twenty-six marshals of the first Napoleon, with the titles each bore under the Empire:—

Augereau, Duke of Castiglione.
*Bernadotte, Prince of Ponte-Corvo.
Berthier Prince of Wagram, Prince of Neufchâtel, and Duke of Valengin.
Bessières, Duke of Istria.
Brune (Count).
Davoût, Prince of Eckmühl, Duke of Auerstadt.
†Grouchy.
†Jourdan (Count).
‡Kellermann, Duke of Valmy.
Lannes, Duke of Montebello.
‡Lefebvre, Duke of Dantzig.
Macdonald, Duke of Tarentum.
Marmont, Duke of Ragusa.
Masséna, Prince of Essling, Duke of Rivoli.
Moncey, Duke of Conegliano.
Mortier, Duke of Treviso.
Murat, King of Naples, Grand Duke of Berg and Cleves.
Ney, Prince of the Moskowa, Duke of Elchingen.
Oudinot, Duke of Reggio.
‡Perignon (Count).
Poniatowski (Prince).
St. Cyr (Count).
‡Serurier (Count).
Soult, Duke of Dalmatia.
Suchet, Duke of Albufera da Valencia.
Victor-Perrin, Duke of Belluno.

Further particulars of the marshals, collectively, will be found at the end of the English edition of Marshal Macdonald's 'Recollections' (one-volume edition of 1893) and in recent English editions of Bourrienne's 'Memoirs of Napoleon.' It is also understood that Col. Phipps has in preparation a complete record of the 'Lives and Campaigns of the Marshals of Napoleon,' which it is said will appear next year.

Referring to the list given by MR. BOUCHIER, Desaix and Kléber were both killed before the rank of marshal was restored by Napoleon, Junot (Duke of Abrantès) never became marshal, Duroc, Duke of Friuli, was a civil marshal (Maréchal du Palais), and Generals Excelmans, Gérard, Mouton, (Comte Lobau), and Clarke (Duke of Feltre) only became marshals in a subsequent reign. When the same rank was offered to the ex-Viceroy of Italy by the Bourbons it was declined. R. B.

Upton.

The list given by MR. BOUCHIER is not correct. Desaix, Excelmans, Junot, Kléber, and Lobau

* Resigned his marshal's bâton and subsequently accepted the Swedish crown.

† Removed by Napoleon from the marshalate for ill-success.

‡ The first four marshals created. The rank of these four was an honorary one.

were not marshals. De Bourrienne gives the reason why Junot was not made a marshal, and it is supposed that his disappointment at not receiving a *bâton* was one of the causes of his insanity. Clarke was one of Napoleon's ministers, but was not one of his marshals, as he did not receive a *bâton* until 1817, and Gérard was not made a marshal until after the Revolution in July, 1830. MR. BOUCHIER must add to his list of marshals Suchet, Gouvion St. Cyr, Bertrand (Grand Marshal of Napoleon's household), and Eugene Beauharnais. I cannot call to mind any others at present. Were any of Napoleon's brothers made marshals?

H. B. POLAND.

Temple.

MR. BOUCHIER has omitted from his list Perignon, Serrurier, Brune, Suchet, Gouvion St. Cyr, who were all of them marshals. On the other hand, he has included generals who were never marshals. Kléber and Desaix were killed before they had an opportunity of obtaining the *bâton*. Excelmans, Gérard, Junot, Lobau, were generals only. Duroc may have been nominally a marshal, but he was never in command. Clarke, who was in civil employment, was only a general. It is a common mistake that Junot was a marshal. He was made Duke of Abrantès, but he made so many blunders when in command that Napoleon never sent him the *bâton*.

E. YARDLEY.

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"HALIFAX LAW" (8th S. viii. 368).—"Halifax Law" and "Jedwood Justice" are two quite distinct subjects. The three notes referred to (5th S. iii.) are all concerned with the latter only, and have nothing whatever to do with the subject of PROF. ATTWELL'S question. He will find "Halifax Law" fully described and discussed in a curious little book, now somewhat scarce, entitled "Halifax [sic] and its Gibbet-Law Placed in a true Light. Together With a Description of the Town; the Nature of the Soil; the Temper and Disposition of the People; the Antiquity of its Customary Law, and the reasonableness thereof.....London, Printed by J. How, for William Bently, at Halifax, in Yorkshire, 1708." The law in question was to this effect: "That if a felon be taken within their Liberty with Goods stoln.....either *Hand-habend*, *Backberand* or *Confessand* cloth, or any other commodity of the value of thirteen pence halfpenny, he shall be.....taken to the Gibbet and there have his Head cut off from his Body." Of the origin and antiquity of this law nothing seems to be known; all that the author can tell us is that it was a custom claimed (by the inhabitants) "by the Usage and Continuance of Time, since when is not in the Memory of Man to the contrary, as was acknowledged in the Days of King Philip and Queen Mary." It must not be supposed that the executions took place without any previous trial, as has sometimes, I believe, been represented (and, indeed, the Earl of Leicester's letter to Lord Burleigh seems to imply); on the contrary, he adds: "Nor is the Felon when apprehended, and from these evidences condemned to die, speedily and without any further inspection and consideration, executed; but the whole matter is solemnly examined by the *Frith Burghers* within the same Liberty," &c. There was, however, a ceremony performed after the trial and execution, which seems to have been little more than a recapitulation of the circumstances "to the intent that a record may be made thereof in the Crown-office to testify the king's allowance and corroboration of their customary law." Doubtless it was this subsequent proceeding that gave rise to the erroneous notion above referred to.

F. NORGATE.

In an 'Itinerary of the Roads of England,' with descriptions of the principal places, dated 1755, I find the following in the account of Halifax, which bears upon the above:—

"The Halifax law, so much talked of formerly, was made in the reign of Henry VII. to put an end to the then common practice of stealing cloths in the night time from the tenters. By this bye-law, the magistrates of Halifax were empowered to pass and execute sentence of death on all criminals, if they were either taken in the fact of stealing, or if the cloth stolen was found upon them, or if they own'd the fact. The value of the thing stolen, however, was to be above thirteen pence halfpenny. If the fact was committed out of the vicarage, but within the liberties of the forest of Hardwic, the offender was first carried before the bailiff of Halifax, who presently summoned the frith burghers of the several towns in the forest, by whom he was either acquitted or condemned. If the latter, he was carried within a week to the scaffold, and there beheaded in a very remarkable manner, viz., by an ax drawn up by a pulley to the top of a wooden engine, and fastened there by a pin, which when taken out, the ax fall down in an instant, and did its work. This may partly serve to explain the common litany of the beggars and vagrants of these parts, viz., 'From Hell, Hull, and Halifax, good Lord deliver us.' The engine, which was used in 1620, was then removed, but the basis it stood on still remains. .....As to the aforesaid engine, it is fit to be observed, that the Earl of Morton, Regent of Scotland, seeing one of these executions, as he pass'd thro' Halifax, took a model of it, and carried it into his own country; where after many years, during which it was called the maiden, his lordship's head was the first that was cut off with it; and tho' it has cut off many a head since, it still retains the name."

The engine was, in fact, the prototype of the guillotine, brought into such prominence during the Reign of Terror in France at the close of the eighteenth century, and which is still the ordinary instrument of capital punishment in that country.

W. R. TATE.

Walpole Vicarage, Halesworth.

In addition to the reference already given by the Editor, see 'Queries with Answers' in 'N. & Q.,' 3rd S. v. 56; also a 'Supplementary English Glossary,' by T. L. O. Davies, under "Holyfax

Law, or Inquest'; and Hone's 'Every-Day Book,' i. 145, for a description and illustration.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FLEUR-DE-LIS (8th S. viii. 369).—The work referred to by Prof. Geddes is presumably Bonavia's 'The Flora of the Assyrian Monuments and its Outcomes' (1893). The theory of the Oriental and pagan origin of the fleur-de-lis is not, of course, a new one, although Dr. Bonavia differs from previous authorities as to the evolutionary process by which it has come down to its present conventional form. Viollet-le-Duc quotes an interesting essay, published by M. Woillez in 1848, and entitled, 'Iconographie des Plantes aroïdes figurées au Moyen Age, et considérées comme Origine de la Fleur de lis de France'; in which the author upholds by a chain of curious arguments the purely phallic origin of the fleur-de-lis. See the 'Dictionnaire de l'Architecture,' vol. v., art. "Flore."

OSWALD HUNTER BLAIR, O.S.B.

Fort Augustus, N.B.

DORSET DIALECT (8th S. viii. 285, 377).—With submission to MR. ELWORTHY, I venture to think that he is mistaken in saying that Beer and Oakford, named in connexion with Hayford Bridge, are in Devon. To my mind Beer=Bere Regis, and Oakford=Okeford Fitzpaine, both in Dorset, and not very many miles away from Hayford Bridge. All three words in question are used in Dorset.

H. J. MOULE.

Dorchester.

ENGLISH AND SCOTTISH STUDENTS AT PADUA (8th S. viii. 223, 333).—I have read R.'s note; but the book he mentions is not in the British Museum Library—at least, I cannot find it. I shall be obliged if he will look for the name John Swinton between 1640 and 1650. The gentleman in question was a judge under Cromwell, and did not receive a legal education in Scotland.

R. B. SWINTON.

Blackheath.

W. SOTHEBY (5th S. xi. 507).—William Sotheby, eldest son of William Sotheby (*ob.* 1766), colonel in the Coldstream Guards, and Elizabeth his wife, daughter of William Sloane, Esq., of Stoneham, Hants, was born in London, 9 Nov., 1757, and baptized at St. George's Church, Bloomsbury, 19 Dec. following. By the early death of his father he was left under the guardianship of the Hon. Charles Yorke, afterwards Lord Chancellor, and of his maternal uncle, Hans Sloane, Esq. By them he was placed at Harrow School, where he remained till the age of seventeen, when he was induced to enter the army. He purchased a commission in the 10th Dragoons, from which he immediately obtained leave of absence, and passed several months at the Military Academy in Angers, that he might more fully study the principles of his profession. He quitted the army on his marriage, 17 July, 1780, with Mary Isted (born 28 Dec., 1759, died 14 Oct., 1834), youngest daughter of Ambrose Isted, Esq., of Ecton, co. Northampton, by Anne, his wife, sister and coheir of Sir Charles Buck, Bart., of Hamby Grange, co. Lincoln, and purchased Bevis Mount, near Southampton, where he resided till his removal to London in 1791, subsequently passing a great part of every year at Fairmead Lodge, in Sewardstone, Essex, on the outskirts of Epping Forest, of which he was one of the Master Keepers.

Mr. Sotheby, who was descended from the younger branch of an ancient family of the same name, formerly settled at Pocklington, and Birdsall, in Yorkshire, was well known in literary circles as the successful translator of 'Oberon,' of the 'Georgics' of Virgil, and, at seventy years of age, of Homer's 'Iliad' and 'Odyssey'; he was also the author of several original poems. He became F.R.S. and F.S.A. in 1794. His portrait, painted by Sir Thomas Lawrence, P.R.A., was engraved by F. C. Lewis. By his marriage with Mary Isted he was the father of five sons, William, Charles, George, Hans, and Frederick, and two daughters, Maria and Harriet Louisa. He died in Lower Grosvenor Street, London, 30 Dec., 1833, and was buried 6 Jan., 1834, in the family vault in the churchyard of Hackney, co. Middlesex.

The above-named Col. William Sotheby, elected F.S.A. 8 Dec., 1743, was the fourth son of James Sotheby, Esq., of Sewardstone, by Anne Robinson his wife, descended from the Norrises of Speke, co. Lancaster. James Sotheby's death is thus recorded in the *Gentleman's Magazine*, November, 1742, vol. xii. p. 603:—

"Nov. 17. —— Southerby, Esq., Ranger of Epping Forest; he had kept within his House in Hatton Garden ten Years."

An entry in the parish register of Hackney furnishes the information that he was buried 28 Nov., 1742. The aforenamed manor of Sewardstone appears to have been purchased in 1673 by the said James Sotheby's father, James Sotheby, merchant of London, who married Mary Gooding, and was buried at Hackney, 18 Aug., 1685. ("Lines suggested by the Third Meeting of the British Association, held at Cambridge, in June, 1833. By William Sotheby, Esq., F.R.S., &c. With a Short Memoir of his Life," 8vo., Lond., 1834. Monumental Inscriptions in Hackney Church and Churchyard. Information from Major-General F. E. Sotheby, Ecton, Northampton.)

DANIEL HIPWELL.

THE WATERLOO BALL (8th S. viii. 248, 315).—Sir William Fraser, in his 'Words on Wellington' (London, John C. Nimmo, 1889), p. 285, gives a list of those invited to the Duchess of Richmond's ball, which he obtained from Lady de Ros, doubt-

less identical with that referred to by WATERLOOENSIS.

Sir William gives much interesting evidence as to the ballroom. On the authority of Lady de Ros, daughter of the Duke of Richmond, he states that the room had been a coachmaker's depôt (p. 285); the duke's house being in the Rue de la Blanchisserie (p. 283). He proceeds to show that the granary of a brewery now (1888) existing in the said street (Nos. 40 and 42, proprietor, V. Vanginderachter) is the celebrated ballroom. He reproduces several letters from himself which appeared in the papers in 1888 (*Times*, 25 Aug., *Daily Telegraph*, 5 Sept., *Times*, 18 Sept. and 10 Dec.), also leading articles from the *Morning Post* and *Daily Telegraph* of 27 Aug., also a letter from Lord de Ros, which appeared in the *Times* of 14 Sept.,* giving his mother's belief that Sir William Fraser's discovery was erroneous and her reasons, also an article published (in what is not stated) on 8 Dec., by Mr. Richard Edgcumbe, confirming Sir William Fraser's conclusion. In this article reference is made to 'N. & Q.,' 4th S. iii. 261, viz., a note by MR. C. W. BINGHAM.

ROBERT PIERPOINT.

St. Austin's, Warrington.

What was the "ballroom dress" in which "some British officers fought at Quatre Bras"? I presume it was full-dress uniform, and differed from ordinary uniform only in being smarter. But, as stress is often laid on the point, I may be wrong.

THORNFIELD.

[See 7th S. vi. 441, 472, 515; vii. 34; viii. 176.]

VATICAN EMERALD (8th S. viii. 347).—The emerald which had been in the tiara of Julius II. (who died in 1513), engraved with his name, was long preserved amongst the jewels of the Louvre, and was presented by Napoleon to Pius VII. It was a fine stone, two inches in diameter.

CONSTANCE RUSSELL.

Swallowfield, Reading.

If I am not mistaken this expression refers to the magnificent square emerald often seen formerly in the pontifical ring upon the finger of Pius IX. He more frequently wore a cameo ring representing the Madonna, but the former ring naturally attracted most admiration.

Perhaps the subject of pontifical rings has already been treated in 'N. & Q.' In case it has not, I venture to subjoin a few details, in the hope of throwing some mere glimmer of the light MR. GALE desires upon the subject.

These Papal rings, of course, belong to another category than the "Pescatorio," or seal-ring, which represents St. Peter in the act of fishing from a ship, and which is broken forcibly upon the decease of each Pontiff. Clement IV. writes to a nephew: "Non scribimus tibi, neque sanguineis nostris sub Bulla, sed sub piscatoris sigillo, quo Romani Pontifices in suis secretis utuntur" (7 March, 1265).

The origin of wearing other rings by the Popes is not positively known, nor is it at all certain at what date the custom commenced. When Paul V. (Borghese, 1604) opened the tomb of Boniface VIII. there was found upon the ring-finger of the right hand a sapphire ring which was valued at 3,000 scudi. This gem was worn as another ornament in quite recent days by Princess Borghese, and not by the descendants of the ancient and great family to which Boniface belonged, and who (if my information is correct) viewed the possession of it by others with unmitigated disfavour. Another "Anello Pontificale" belonging to Benedict XI. (1304), his successor, contained a similar sapphire with four rubies surrounded by pearls.

Gregory XVI. (his chamberlain-in-chief* tells us) ordinarily wore a gold ring containing an "Aquamarina," but he likewise wore a magnificent solitary "brilliant," "poco faccettato," of the value of 6,000 scudi, which bore the legend of Pius VII., and had belonged to that Pope.

The sapphire, by its colour symbolizing heaven, was probably preferred to other stones. Pius VIII. used one, but often wore another ring, which held an emerald set with brilliants.

ST. CLAIR BADDELEY.

WAKEFIELD RAILWAY (8th S. viii. 249).—I have taken the trouble to extract from the 'Journals of the House of Commons,' 1811, the accompanying information. The Bill was hotly opposed and rejected. The Wakefield Railway was not the earliest, as the Surrey Iron Railway preceded it in 1801:—

"Wakefield, Petition for a Bill for establishing a Railway from Upper Calder in that Township, to Alverthorpe-with-Thornes referred to a Committee, 31 Jan. Reported, Bill ordered, 18 Feb. Presented, and read, 21. Petition of the Reverend John Lumley Savile against; to lie upon the Table till Second Reading, and Counsel ordered; Petition in favour; to lie upon the Table, 11 March. Day appointed for Second Reading, 12. Second Reading deferred, 16. Petition of Joseph Charlesworth and of Thomas and Benjamin Wood, against; to lie upon the Table till Second Reading and Counsel ordered, 19. Motion for discharging the Order for Second Reading withdrawn, 22. Second Reading deferred, 25. Petition in favour; to lie upon the Table, 26. Petitions in favour; to lie upon the Table; Petitions of Inhabitants of Wakefield, and of Owners of Estates in Wakefield, and of Owners of Estates in Wakefield and Alverthorpe-with-Thornes, against; to lie upon the Table till Second Reading, and Counsel ordered. 1 April. House informed that no Counsel attended; Bill committed, *ibid.* Committee to send for Persons, Papers, and Records, 4. Petition from Hedon in favour; to lie upon the Table, *ibid.* Petitions against, referred, Counsel ordered, Voices, 5. Petitions in favour; to lie

* Sir William Fraser says September 13, instead of 14.

* Cf. 'Di Varie Sorte di Anelli e Precisamente del Pontificale,' Pompeo Sarnelli.

upon the Table, 8, 9, 10. Petition of Mr. Charlesworth read again; Order for referring it to the Committee, read; House informed that the Petitioner desired to withdraw his Petition; Motion for discharging the Order, and Debate thereon, adjourned, 10. Petitions in favour, 24. Time enlarged for Committee to report, 29-6 May. Bill reported, Report to lie upon the Table, 9.

"9th May, 1811.—Wakefield Railway Bill reported. Lord Viscount Milton reported from the Committee on the Bill for establishing a Railway from Upper Calder, in the Township of Wakefield, in the County of York, to a field called Horse Close, in the Parish of Alverthorpe-with-Thornes in the said County; and to whom the Petitions of the Honourable and Reverend John Lumley Saville, of Edwinstow, in the County of Nottingham, Clerk; of Joseph Charlesworth, of Kettlethorpe Hall, in the Parish of Sandall Magna, in the West Riding of the County of York, Coal Merchant; of Thomas Wood, and Benjamin Wood, of Flanshaw, in the Parish of Wakefield, Cloth Manufacturers; of several Inhabitants of the Town and Parish of Wakefield; and of several Owners of Estates situate in the Townships of Wakefield and Alverthorpe-with-Thornes, were referred; that they had heard Counsel in support of the said Petitions; and had also heard Counsel in favour of the Bill; and that they had examined evidence in support of the allegations contained in the Preamble of the Bill, but are of opinion that the same have not been proved and the Report was read. Ordered, that the Report do lie upon the Table."

HIC ET UBIQUE.

'N. & Q.,' 2nd S. vii. 318, furnishes a very concise history of the leading railways of Great Britain and Ireland, from which the following is an extract:—

"The next projector of a railway steam-engine was Mr. Blenkinsop of Leeds, who, 12 Aug., 1812, began running his patent engines on the tramway extending from the Middleton Collieries to his native town, a distance of about three and a half miles. His engines continued for many years to be employed in the haulage of coal, and furnished the first instance of locomotive power for commercial purposes."

Now as Middleton is about midway between Leeds and Wakefield, probably it was the proposed extension of the tramway or railed-road to the latter town which was so "sharply contested" in the year 1811. EVERARD HOME COLEMAN.

71, Brecknock Road.

RAIN AT CHERRA POONJEE (8th S. viii. 267, 298).—See a short article in *Once a Week*, vol. v. p. 381, entitled 'How the Rains come down on us in India.' E. WALFORD.

Ventnor.

RINDLE (8th S. viii. 228).—A *rindle* is merely a dialectal variant of a *runnel*, *i.e.*, a small stream that runs. It stands for *rinnel*, the *d* being intrusive; precisely as in *spin-d-le*, from A.-S. *spinl*. The old verb *rennan*, to run, made the pp. *runnen*. Hence, by mutation, the A.-S. *rynel*, a small stream, a runnel. Now the A.-S. *y* was sounded like the modified *u* in German, and was difficult to keep up. The Southern dialects kept it longest, till it was exchanged for the form *runnel*, possibly a new formation from the verb to *run*. But the Northern and Midland dialects turned the *y* into *i*, producing the form *rinel* (pronounced as *rinnel*); and out of *rinel* came *rin-d-le*. Here is an example of *rinel* (spelt with M.E. *y*, which was merely an *i*, and quite distinct from the A.-S. *y*):—

The *rynels* wex red of the ronke blode [rank blood]
That were slayne in the sliche [sludge], &c.
'Destruction of Troy' (E.E.T.S.), 5709.

WALTER W. SKEAT.

Webster's 'Dictionary' gives the derivation of *rindle* as from the A.-S. *rynel*=a small watercourse or brook. *Rindle*, meaning a small stream or brook, may be a West Riding word, as MR. BETHELL assumes, but it also is extensively used by Lancashire dialect writers. A couple of quotations will suffice:—

Farewell, ye rindles gushing clear.
Sam Bamford, 'The Farewell.'

"The rindle of water, dribbling into the well hard by," &c.—Edwin Waugh, 'The Old Fiddler.'

RICHARD LAWSON.

Urmston, Manchester.

TWO ARCHDEACONS OF TAUNTON (8th S. viii. 225).—I am much gratified by the interest taken in my notice of William of Wrotham, Archdeacon of Taunton; and MR. MURRAY LANE'S connexion with Wrotham and with Col. Lane and his sister, *temp.* Charles II., are specially interesting; but I cannot quite agree with MR. HALL'S reply. First of all, surely "Emma de Placey," should be Emma de Plessis. In a pedigree of the family kindly sent me some years ago by the Rev. B. H. Wortham, Muriel, the archdeacon's niece, marries Hugh de Plessis. Secondly, Is not the manor mentioned as belonging to "Emma," Beer Crowcombe? There is no such name in Somerset as Beer Coombe. I should scarcely apply the epithet "famous" to either of the Williams de Wrotham. The elder one undoubtedly made the family by his marriage with Maude de Cornhill, and did excellent work as Sheriff of Somerset, Warden of the Stannaries, and Forester of the Four Western Counties. When he returned to his native county, as Sheriff of Kent, his place was supplied by his eldest son, who added to his work the formation of the English navy under King John. But the work of both father and son was so unostentatiously done that it is difficult to trace it out; and in our own day it has been almost entirely forgotten. At least I do not remember ever to have seen their names in ordinary histories of England. It was as one of the "worthies of Somerset," my native county, that I became interested in Archdeacon William, who, however, was a native of Kent.

CHARLOTTE G. BOGER.

Chart Sutton.

"COMFORTABLE"=COMFORTING, KIND (8th S. viii. 286).—This appears to be the meaning conveyed by Sir Walter Scott in 'Kenilworth,' chap. xi.

In the scene in the innyard at Marlborough ("The Crane") when the masterful hostess and her meek husband discuss with their guests and neighbours the mysterious disappearance of Wayland Smith, the Popish laundress says, "But ours were a comfortable people"; to which, in answer, with the same meaning, Jack Hostler says, "Very true, Dame Crank; so said Simpkins of Simonburn when the curate kissed his wife: 'They are a comfortable people,' said he." Dame Crank alludes to the superiority of the priests of her religion in sending evil spirits a-packing, and thus consoling the minds of their flock, and Jack Hostler to consolation of a more familiar type; but the meaning is the same.

W. H. QUARRELL.

*Comfortable*, in the sense of affording consolation or comfort, is by no means uncommon. In addition to the example from 'King Lear' quoted by PROF. ATTWELL, I would remind him of 'All's Well that Ends Well' (I. i.): "Be comfortable to my mother, your mistress, and make much of her." Cowper and Dryden both employ the word in the same sense.

CHAS. JAS. FÉRET.

Perhaps one of the most curious uses of the word in its etymological sense is that given by Aldis Wright in 'The Bible Word Book,' from Wiclif's translation of Isaiah xli. 7: "And he *coumfortide* hym with nailes, that it shulde not be moued"; where the A.V. has "fastened." Is not the word used in legal indictments—as "comforting" a traitor?

AYEAHR.

[The voice which I did more esteem
Than music in her sweetest key,
Those eyes which unto me did seem
More comfortable than the day.
Wither's 'Hymn for a Widower,' 'Hallelujah,' p. 326.]

O'BRIEN (8th S. viii. 257).—The early Clares were for two generations Counts of Brionne. The Counts of Brienne do not appear to have any connexion with this offshoot of the ducal family of Normandy.

T. W.

NIELLO CUP (8th S. viii. 288).—Mr. John H. Pollen, in his 'Gold and Silversmiths' Work,' one of the South Kensington handbooks, writes thus of niello:—

"Besides precious stones the Byzantines used niello, a black composition made of silver, lead, sulphur and copper. This material is powdered, and laid in lines or cavities prepared for it on a surface of silver; it is then passed through the furnace, where it is melted and incorporated with the solid metal. Niello has the effect of the black lines of an engraving, but the figures made with it are not liable to perish."

From this extract we may gather that niello was a kind of decoration employed to enhance the beauty or value of a cup, dish, &c., just as enamel was employed for the same reasons. I may be quite wrong and show lamentable ignorance, but until I am better informed it seems to me that to inquire about *the* niello cup is as hopelessly vague as to ask about *the* enamel cup. In Mr. Crippa's 'Old English Plate' I can find no piece mentioned as "the niello cup," and therefore offer the suggestion that the engraving belonging to C. H. C. is probably of some cup in Italy. It is many years since I was in Florence, but I believe I have seen niello work there.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

Niello work was a species of handicraft practised by the goldsmiths throughout Italy in the fifteenth century. It was used in the decoration of plate, hilts of swords, clasps, and many female ornaments. It was frequently adopted in small ebony cabinets, which were ornamented with little statues of silver, and plates of the same "worked in niello." The composition used to fill up the engraved parts was silver, lead, copper, sulphur, and borax. It is said to have given Maso Finiguerra, of Florence, the idea of engraving on copper. For further particulars see 'Facsimiles of Scarce and Curious Prints,' by William Young Ottley, London, 1828, introduction p. xxvii.

JOHN RADCLIFFE.

"DOES THE SUN PUT OUT THE FIRE?" (8th S. viii. 148, 231, 316, 355.)—PROF. TOMLINSON reminds me much of certain celebrated predecessors of his in the Royal Society (for he is himself, I believe, an F.R.S.). When that waggish, wily monarch Charles II. asked them how it was that if he put two small fish into a pail of water, the weight of the pail was not increased, there was only one of them, it is said, who questioned the fact. The others accepted it unhesitatingly, and contented themselves with propounding theories in explanation of it. PROF. TOMLINSON, indeed, denies the asserted fact that the sun puts out the fire, but he does so, so far as he has told us, without ever having watched a fire under the influence of the sun, and it is this unquestioning denial which reminds me of the unquestioning acceptance of his earlier brethren. Every popular belief must be false, says the scientist or the scientaster in his scorn, and therefore, of course, this particular popular belief must be false also! Surely it would be more reasonable, as well as safer, to inquire first, and, if need be, to condemn after.

Now, I myself have had peculiar opportunities for watching a fire when exposed to the sun's rays, and I cannot help ranging myself on the side of the popular belief. For five-and-twenty years I have worked for two or three hours (between ten and one o'clock) every available morning in a room with a window some eight feet in width and facing the south-east. The consequence is that, when the sun shines, its rays always enter this room during the time that I am there; and the grate is so situated that during a part of that time the sun shines more or less upon it. Now I adore the sun, and I never pull down the blinds on

account of the intense light, but I must have pulled them down scores and scores of times because I found that the sun put out the fire. But does your fire never go out on a dull morning? I may be asked. Undoubtedly it does, but only very rarely, and then towards the close of the morning and from mere want of coal, which I have omitted to put on. But when the sun comes on my fire it is much earlier, between ten and eleven, when the grate is full of coals up to the top, and the fire is bright and active and ought not to go out, as, indeed, it never does, at that time, on a dull morning. And it is especially during the short half-hour or less that the sun falls upon one or other part of the grate, and more particularly when it falls upon the middle, that the fire goes out, if I do not attend to it or let down the blinds. If I am absorbed by what I am working at, the fire goes out. If I am less busy and preoccupied, I cease to hear the shooting up of the tongues of flame, and then I look and see that the fire has lost all its briskness and activity, that the flames have disappeared, the coals are caking together, and that a state of utter stagnancy has come about, and the fire is literally dying out. If matters have not gone too far, the simple pulling down of the blinds suffices to restore the fire to its former state, and this I have witnessed on very numerous occasions. But should matters have gone a little further the fire must be poked, though this is only a very temporary remedy if the blinds are not pulled down as well. Am I, then, so very credulous when I believe that the sun has a marked influence on the well-being of a fire? But every fire, I hear objectors say, appears to become dim and grey when the sun shines upon it, but this dimness and greyness are only apparent in consequence of the immensely superior intensity of the light directly emanating from the sun. Nobody is better aware of this than myself, and I have always taken it into consideration. But if this apparent dimness and greyness are the only real effects of the sun's direct rays, why does not the fire remain just as brisk and active as it was before; why do not the flames still continue to shoot up and make the noise they so often make when doing so? Will the objectors condescend to explain the entire stagnation which (so far as my experience goes) inevitably ensues?

In conclusion, I will venture to say also that PROF. TOMLINSON'S experiments with candles of different sorts (conducted, it may be noted, only "partly in sunlight") seem to me to have but very little bearing upon the question which I am now discussing. What comparison, in the first place, can be made between the highly inflammable materials of which candles are made and the relatively very uninflammable substance of coals? In the candles, too, there is a wick which ensures a constant supply of these highly inflammable materials to the flame at the top. In coal it is only the gases which can be considered to be highly inflammable, and the supply of them to the flame is, at best, fitful and intermittent, and depends on the greater or less heat applied haphazard to the coal, whilst there is an entire absence of any direct channel, like the wick in a candle, by which the gases can be certainly conveyed to where they may be consumed and so not go up the chimney. The same objection applies to MR. WOODD SMITH'S experiments with thin rods of deal and gas, for here again the supply of gas was constant and the material experimented upon very much more inflammable than coal, taken as a whole, and the more so because the rods were chosen thin.

If PROF. TOMLINSON, or any one else, makes a reply to this note, I hope he will defer it until he has carefully watched, on at least twenty or thirty different occasions, the action of the direct rays of a bright sun upon a fire. F. CHANCE.

THE DISCOVERY OF OXYGEN (8th S. viii. 204, 351).—I have before me the second edition of Hole's 'Brief Biographical Dictionary.' It appeared in 1866, one year after the issue of the first, but as none has appeared since, I presume it must be out of print. Such very brief notices can scarcely be called biographical, giving in most cases only the year of the birth and the date of the death of each character. A second preface is inserted before that of the first edition, so that the pages of the latter do not correspond. I presume the passage which PROF. SKEAT wished me to see was that (second edition, p. x) in which it is pointed out how often mistakes are made in copying numbers when the same figure occurs consecutively and the wrong duplicate gets into the copy. I have had too much to do with masses of figures not to have noticed the same thing. But, of course, in my former note my sole purpose was to enable the large number of persons using and referring to PROF. SKEAT'S 'Etymological Dictionary' to correct this particular error of date in their copies, pending the appearance, to which we all look forward, of a third edition of the 'Dictionary,' with the errata and addenda incorporated into the text, and giving the results of subsequent discoveries, some of which have appeared in the columns of 'N. & Q.' W. T. LYNN.

Blackheath.

ST. TERESA OR ST. IGNATIUS (8th S. viii. 341).—The late Rev. Henry James Coleridge, S.J. ('Life and Letters of St. Francis Xavier,' i. 315), says that the Spanish sonnet which MR. AXON claims for St. Teresa is attributed to St. Ignatius by the latest editor of his letters, the Spanish Jesuit Father Menchaca, who thinks St. Francis made a shorter and more popular form of the same, perhaps in Portuguese. But why Portu-

guese; and why shorter than fourteen lines? Xavier's contribution was more probably the simple rhyming Latin lines "O Deus, ego amo te," which Longfellow and many others have turned into English. Besides the three English versions of the sonnet given by MR. AXON, the sonnet was translated by Cardinal Wiseman, and in the United States by Mr. Maurice Francis Egan, both of whom attribute it to St. Teresa. In the manuscript from which my version was made it is called 'Las Ansias del mas perfeto Amor,' and assigned to neither Ignatius nor Teresa, but to St. Francis Xavier. I am told that this sonnet is still exhibited at Loyola among various mementos of the saint who was born there, the founder of the Society of Jesus. As another item in favour of his claim, it may be mentioned that his biographers speak of a long poem composed by him in his military days in praise of St. Peter.

MATTHEW RUSSELL, S.J.

MR. AXON may not know that the sonnet he introduces to our notice is well known to Anglican Church people as the basis of the hymn ('H. A. and M.,' 106),—

> My God, I love Thee; not because
> I hope for heaven thereby, &c.

This hymn (ascribed to Ignatius Loyola) has the special commendation of the "Autocrat of the Breakfast Table."

EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

LEITCHTOWN AND GARTUR ARMS (8th S. viii. 289, 370).—The arms quoted by the Lord Lyon from Burke's 'Landed Gentry' (ed. 1848) as those of Graham of Leitchtown are correct. They are carved on the stone that marks the burial-place of the family in the churchyard of Port of Menteith, co. Stirling. R. E. B.

LUCAS OF MOUNT LUCAS FAMILY (IRELAND) (8th S. viii. 268).—Burke's pedigree of this family is defective. Lieut.-Col. Benjamin Lucas was an officer of Cromwell's army in Ireland, to whom in 1640 the Protector gave the estate of Mount Lucas (formerly Escourt), King's Co. The following story is told of the colonel: When ordered by Cromwell to put the besieged at Drogheda to the sword for breaking the truce, Lucas bravely told him that "He was his Highness's officer, but not his butcher," a courage which the great soul of the Protector recognized and rewarded.

Col. Lucas was a native of Bury St. Edmunds, and there is reason to believe that he was married to Hannah Bradley, of that place. His son, Nathaniel, of Mount Lucas, married, in 1675, Dorothy, daughter of William Moore, of Salestown, co. Meath, Esq.; there were two children of this marriage, Medicis, who married James Nesbit, of Tubberdaly, Esq., and Samuel, of Mount Lucas, whose wife was Eleanour, daughter of John Cooke, of Cookesborough, co. Westmeath, by Elizabeth Forster, niece of the Right Rev. Nicholas Forster, Bishop of Raphoe, and of Chief Justice Forster. By this alliance the Lucases of Mount Lucas became of kin with the families of Lord Mount Sandford, Saunders of Saunders Grove, Smyths of Barbavilla, Reynells of Castle Reynell and of Killough, Vicars of Grantstown, Winters of Agher, Nugents of Clonlost and of Whitehall, and that of Sir Robert Hodson, baronet, created 1787.

This Samuel Lucas had, with other children, Eleanor, who married, 1797, Lieut.-Col. Longfield, of Longueville, co. Cork, John Lucas, of Mount Lucas, and Samuel Lucas, of Springfield. He married, 1720, Hanna, daughter of Humphrey Minchin, of Busherstown, King's Co., Esq., and had, with other children, two sons, (1) the Rev. Samuel Lucas, Rector of Castleost, who married, 1799, Elizabeth Longworth Dames, of Green Hill, King's Co., he died *s.p.* (Mrs. Lucas's sister Mary married John Wakeley, of Ballyburley, E.-q.); (2) Minchin Lucas, of Woodtown and Allenton, co. Dublin, who married Elizabeth Brohier, of Jersey; amongst the issue of this marriage were Robert, of Springfield, who married Miss Croker; Susan, married to Francis Turton Cotton, of Allenton, co. Dublin, M.D., whose daughter Bessie married Rev. F. F. Carmichael, of Dublin; Julia, who married Dr. Hooper, of Jersey, and others. The family of Mount Lucas is extinct in the male line, and is now represented by B. M. Ball, Esq., who married Miss Lucas, of Mount Lucas. LUKE.

FAMILIES OF MULTON, CLAYMOND, AND GRA (8th S. viii. 346).—The manor of Multon Hall was bought by Bishop Waynflete for Magdalen College, Oxford (of his foundation), from Sir Gervase Clyfton in 1460, for 800*l*. A large series of deeds relating to the manor and to the Multon family is preserved in the college muniment room, and has been fully catalogued by me. COL. MOORE will find a short notice of the collection in the Appendix to the 'Eighth Report of the Historical MSS. Commission,' p. 264. W. D. MACRAY.

"HECATOMB" RHYMED WITH "GLOOM" (8th S. vii. 166; viii. 54, 112, 214).—"It is dangerous judging pronunciation from poets' rhymes," writes MR. EDWARD H. MARSHALL, and I quite agree with him. He has not, however, proved that Pope pronounced "dome" as "doom." Pope had probably two pronunciations of "Rome," seeing that in 'An E-say on Criticism' he rhymes "dome" with "Rome" (*cf. ante*, p. 113). and "doom" with "Rome," ll. 685–6. In the Globe edition of 'Pope's Poetical Works' Prof. A. W. Ward remarks upon the pronunciation of "Rome" that Shakespeare used both pronunciations of the word, apparently implying that Pope did the same. About "home" and "gnome," however, there is, I

suppose, no element of doubt, for Pope rhymes "gnome" with "roam," and "roam" with "home."

F. C. Birkbeck Terry.

The Selden Monument (8th S. viii. 188).—Sir Harry Bodkin Poland has called my attention to the inquiry, "Is there any special reason why the Selden memorial tablet in the Temple Church should continue to occupy its present position?" You will be pleased to know that the black marble tablet was restored to its original site during the closure of the church between the first Sunday in August and October last, in conformity with the resolutions of the Benchers of the two Societies in July last, as recommended by the Choir Committee of the Temple Church, of which I am a member. It is to be seen on the flat wall between the round and choir on the Inner Temple, or south side, close to and over the grave of Selden, as described in the register of his burial, 14 Dec., 1654, mentioned in my 'Temple Church Record and Guide,' pp. 5, 25, 26, 42, and Appendix I., first and second editions, and preface to the latter. It was entrusted to the surveyors of the two Societies to re-erect the tablet in a suitable frame of the period, the original frame, sketched in the *Mirror* of 6 Jan., 1838, to which your correspondent refers, having been lost or destroyed when the tablet was taken away. They had not before them the sketch in the *Mirror*, or probably they would have made it to correspond exactly with the original, as there represented; but it will probably be considered near enough. Can you inform me when and where the sketch was obtained?

T. Henry Baylis.

Benchers' Common Room, Inner Temple.

Cliburn (8th S. viii. 347).—The "Clibborne family motto," as it is called, was discussed, rather feebly, in 'N. & Q.,' 4th S. viii. 9, 79, 296, 461. It has been attributed to one of the family who lived in the time of Richard II., which is absurd; for no one, at that date, could have looked out *clibbor* in an Anglo-Saxon dictionary. Somner's 'Dictionary' (1659) omits this word. It is given, however, in Lye's 'Dictionary' (1772), but without a meaning. In Manning's supplement (in the second volume of Lye), we again find *clibbor*, with two meanings, both of them wrong, viz., *onus* and *onerosus*. In Fox's edition (1830) of the 'Menologium' (l. 485, not 473) it is not explained. In Grein's 'Glossary' (1861), we at last get the true sense: "klebrig, anhaftig," i.e., sticking to, tenacious.* "Clibbor ne sceame" cannot be truly translated, because it is incorrect. No doubt the gentleman who concocted it meant it to signify "not cleaving to shame"; but he had to use *ne* instead of *nā*, in order to get in the final *-ne* of *Clibborne*. In dog-Latin, it is equivalent to "tenax ne pudori," at least this is about as near as we can get, and quite good enough to translate a piece of cat-English. It would be curious to know the earliest date at which this queer sentence occurs.

Walter W. Skeat.

"Woful" (8th S. viii. 184, 258).—Mr. Bayne may like to know that in a list of spellings compiled for the guidance of compositors and readers employed at the Clarendon Press, and revised by the editors of the 'New English Dictionary,' "woful" is the form given. I do not know whether this indicates that "woful" will receive the preference when the 'N. E. D.' reaches *w*. Mr. Bayne mentions that the "Oxford Shakespeare" has "woeful," so it may be well to add that a note prefixed to the list of spellings above mentioned states: "These rules are to be observed in all cases where no special instructions are given."

John Randall.

The spelling both of this word and of "awful" seems to have been as uncertain in former days as it is at present. In the 1633 edition of Sylvester's 'Works' I find "woe," "wo," "woefull," "wofull," "wobegon," "aw," "awfull," and "awefull." This is the fruit of but one week's casual reading.

C. C. B.

Capt. James Talbot (8th S. viii. 388).—Mr. Talbot is mistaken in speaking of him as a naval officer. In 1745 he was actually in command of the Prince Frederick privateer and commodore of a little squadron which captured two of the French ships coming from the South Sea with an extraordinarily rich cargo. The third, the Notre Dame de Délivrance, escaped, but ran into the lion's mouth in the harbour of Louisbourg, then newly captured by Commodore Warren. After this, Talbot seems to have retired from the active pursuit of his profession and settled in business as a shipowner, with an interest in the squadron of privateers known as "The Royal Family," which continued at sea till the end of the war, under the command of Commodore George Walker, whose story I have related in 'Studies in Naval History.' The fullest account of Talbot's adventure will be found in Beatson's 'Naval and Military Memoirs,' i. 294–6. Of his family there does not appear to be any notice.

J. K. L.

Shakespeare's London Lodging (3rd S. viii. 418; 7th S. vii. 483; viii. 73, 168, 253).—No one seems to have answered the question asked by Prof. Butler at the second of these references, namely, Where is the document to be found which shows that William Shakespeare, dwelling in 1598 in St. Helen's parish, Bishopsgate Ward, was assessed to the first of three subsidies granted to the queen by Parliament in the year preceding? To answer this is indeed an "easy task"; for,

* I have not a copy of Ettmüller's 'Dictionary' at hand. Its date is 1851. Perhaps *clibbor* occurs there.

although I have allowed an interval of more than six years to pass without sending a reply, I was certainly in a position to do so on the morning of 22 June, 1889. Be it known, then, that the document is styled "Exchequer, Lay Subsidies (City of London), 146/369." In the roll (for such it is) is seen the entry, in a single line, as printed by Mr. Hunter ('New Illustrations of the Life, Studies, and Writings of Shakespeare,' ed. 1845, vol. i. p. 78): "Affid. William Shakespeare..... vli.....xiij$^{s}$ iiij$^{d}$," signifying that the poet was assessed at 13*s.* 4*d.* upon goods to the value of 5*l.* It was pointed out by NOMAD (7th S. viii. 253) that the selfsame inquiry had been made "as far back as 1865." S. Y. R. then asked (3rd S. viii. 418), "Where is this indenture to be seen?" So that (unless I have been anticipated) a reply is here given to a query of just thirty years' standing.

At the very commencement of the letter reprinted (8th S. viii. 343) from the *Times* there arises another question upon the fact stated by Mr. Yeatman, that John Shakespeare (father of the poet) administered to the personalty of his father, Richard Shakespeare, of Snitterfield, "about the year 1560." Notwithstanding fifty years have gone since the date of Mr. Hunter's book ('New Illustrations,' &c.), are we even now able to speak of this affiliation of John Shakespeare of Stratford to Richard of Snitterfield otherwise than that writer does (vol. i. p. 119), as "a conjecture exceedingly worthy of attention, but still leaving this very difficult question undetermined"? It is greatly to be hoped that some enterprising inhabitant of the "faithful city," or of its neighbourhood, will present himself at the District Registry of the Court of Probate in Worcester, and searching the Act Book—say for the years 1560-1—will let the readers of 'N. & Q.' know the result. JOHN A. C. VINCENT.

61, Lincoln's Inn Fields.

BURIAL OF SIR JOHN MOORE (8th S. viii. 145, 178, 235, 253, 331).—In 'Letters from Portugal and Spain,' "by an Officer," published in 1809 by Longman, Hurst, Rees & Orme, it is recorded, at p. 311, that "An arm-chest received the remains of this invaluable officer; he was interred in a bastion on the right of the citadel gate."

ALFRED HARCOURT, Colonel.

Elm Lodge, Streatley.

For reference to the burial of a Pilgrim Father see 7th S. i. 385. KILLIGREW.

"CHARTER OF FREE WARREN" (8th S. viii. 347).

"A Free Warren is a franchise which gives a right to have and keep certain wild beasts and fowls, called game, within the precincts of a manor, or any other place of known extent, whereby the owner of the franchise has a property in the game, and a right to exclude all other persons from hunting or taking it. It does not appear that the Crown ever had the right of granting free warren to one person over the lands of another. The right exists by prescription. The franchise still exists in some places in England, and is justly viewed as an intolerable remnant of feudalism."—'National Encyclopædia,' under "Warren."

"A free warren is a similar franchise, granted by the Crown to a subject, for preservation or custody, as the word signifies, of beasts and fowls *of warren*; which, according to Lord Coke, are 'hare, coney, roe, partridge, quail, rail, &c.' To this, as well as to chase and park, apply generally the principles which have been before noticed in respect of a forest; with this exception, however, as to park, that it is incapable of being claimed in *alieno solo*, and can exist only in land belonging to the owner of the franchise himself."—'Commentaries of the Laws of England,' by James Stephen, London, 1874, vol. i. p. 670.

JOHN RADCLIFFE.

Dr. White Kennett, in his 'Glossary of Words and Phrases,' 1816, says:—

"*Libera Warrena*, free warren, was a liberty granted by the king to the lord of a manor, that within such an extent he should keep and preserve, and take to his own use, fish, fowl, and other game, which no other person should hunt or destroy without leave of the lord."

See also Spelmann's 'Glossarium Archaiologicum,' 1664, and Cowel's 'Interpreter of Law Terms,' 1701. F. C. BIRKBECK TERRY.

H. E. J. I. might consult Chitty 'On Game Laws' and Mr. Elton's 'Treatise on the Law of Copyholds,' 1893, pp. 238-40. G. F. R. B.

THATCHED CHURCHES (8th S. iv. 89, 178, 253, 455; viii. 293).—References to the various articles which have appeared in the columns of 'N. & Q.' on this subject will be found at vol. iv. p. 456 of the present series. I now send a paragraph which has recently gone the round of the newspapers, being the only instance in which I can trace the thatching of an iron church:—

"The Prince of Wales has presented to the parish of Babingley, part of his Norfolk estate, a new and ornamental iron church, with thatched roof, in place of the church of St. Felix, built centuries ago upon the foundation of one of the oldest churches in the country. The new church is in close proximity to the village, and therefore more convenient than the present edifice, which is in ruins beyond repair."

EVERARD HOME COLEMAN.

71, Brecknock Road.

There are too many thatched churches in East Suffolk to make it worth while to mention them; but this fact may be interesting. About fifteen years ago Reydon Church, near Southwold, was tiled on the side next the road, thatched on the other side, which could not be seen from the road. Both sides of the roof are now tiled.

W. R. GOWERS.

'OLD MOTHER HUBBARD' (8th S. viii. 384).—The brilliant contributor who laughs pleasantly at the minuteness of examination which subjects receive in 'N. & Q.,' while he means only to be

humorous, has raised, without intending it, a literary question of some interest. Spenser's Mother Hubberd (also Hubbard) had a dog. Does our nursery rhyme descend from the Elizabethan poet's political satire? M. H. T.

REV. DR. GLASSE (8th S. viii. 228, 389).—Let your correspondent consult the 'Dictionary of National Biography,' vol. xxi. pp. 420–1, and the authorities there set out. W. C. B.

I am unable to furnish your correspondent with any information respecting Dr. Glasse's descendants; but as his inquiry also extends to his family, I would refer him to 'N. & Q.,' 1st S. x. 446; 2nd S. iii. 249. There he will find references to the works of his son, the Rev. George Henry Glasse, who died 30 Oct., 1809, three years before the demise of his father, Dr. Samuel Glasse.

EVERARD HOME COLEMAN.

71, Brecknock Road.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*John Stuart Blackie.* By A. M. Stoddart. 2 vols. (Blackwood & Sons.)

A VERSATILE Irishman who still adorns the sister university across the water was once neatly hit off as "the lively rattle among the professors." The subject of this biography had even a better right to the description. The never-failing animal spirits of Prof. Blackie stand out as his prominent characteristic. More than most men he managed to retain "the childlike heart, the pure-eyed soul," and even up to his eighth decade he was as frolicsome as a schoolboy. There was nothing he liked better than shocking the sedate circles of pedantry and fluttering the immemorial dove-cotes of donnish Oxford. It must have been a sight for the gods when the lively and undaunted Scotchman bearded encyclopædic Whewell and all but convicted him of sciolism and inaccuracy. This nimbleness and mental agility, indeed, proved a snare to Blackie's effervescent temperament, and, as his biographer admits, had a deteriorating effect on his public prelections. Finding how readily his platform frothiness went down with uncritical audiences, he was often tempted to trust to the irrelevancies and discursiveness of the moment to carry him through, when something more solid and weighed might have been expected. Popular lecturing was his foible, and sometimes he let himself down to the groundlings. We see him again at a typical moment when the irrepressible barbarian lilts out "Scots wha hae" from the top of the great pyramid, to the amazement of the dignified Arabs, and draws invidious comparisons between Cheops of the centuries and Robbie Burns. And yet with all these superficial limitations Prof. Blackie was a scholar of great learning and varied accomplishments, a man moreover of deep feeling and sincere religiousness. Friends, like Miss Stoddart, who saw him at close quarters knew what a fund of lovable qualities lay beneath his outer crust of eccentricity. His biographer is in full sympathy with her subject, and succeeds in giving us a living picture of the man as he was, without disguise or varnish. If we might hint a fault, it is that she presents us with, perhaps, rather too much of a chronicle or catalogue of his indefatigable activities—monthly, weekly, almost daily. We pant after him in vain as he comes for a brief moment into contact with one notability after another and hurries away, "driving, junketing, and fretting about [to use his own words] from East to West and from West to East, preaching the catholic gospel of philosophy, piety, poetry, and patriotism." Perhaps, however, the restless energy of the professor demanded this treatment, and Miss Stoddart portrays it with loving faithfulness, as she does his other qualities. Two fine photogravures are welcome adornments to an excellent biography of a certainly remarkable man.

*Ballads of the Marathas.* Rendered into English Verse from the Marathi Originals by Harry Arbuthnot Acworth. (Longmans & Co.)

MR. ACWORTH has performed a difficult task and done his work well. Many of our readers, we feel sure, have at one time or another essayed verse translation. Those who have not done so have no idea how many and great difficulties surround the work even when the original to be rendered is in one of the more commonly known languages of Europe. The difficulties are increased twentyfold when the text to be "done into English," as our forefathers were wont to say, is not German or Italian, but one of the dialects of India, all of which are now so very far removed in structure from our own.

There are whole pages in Mr. Acworth's volume which read as if they were original poems; of course there are passages here and there which show that he has not fully achieved the well-nigh impossible task of avoiding all traces of foreign structure. The Marathi language has two chief factors—Sanskrit and Tauranian, or Dravidian as it is now more commonly called. Mr. Acworth tells us that a good many Persian and Arabic words found their way into the language during the long rule of the Moslem conquerors. Like our own tongue it is a very mixed language, but unlike English, which has had a popular literature from the days of Langland and Chaucer, Marathi has had no important literature except ballad poetry to steady it and weld it into literary compactness. "There is no prose literature worthy of the name," the author tells us, but its surviving poetry begins at an early period. The earliest poet of the Marathas is Mukundraj, who, it seems, flourished in the twelfth century of our era. Three of his productions are extant, but we imagine that if translated in full they would have little interest for any one but the specialist: two of them treat of metaphysics; the third is a panegyric on Shiwa, the god of destruction.

Mr. Acworth gives some account of all the principal poets of the Marathas. The ballad-singer is still a living reality among the Marathas, and is as eagerly listened to now as his brethren were in the heroic days of Greece or in the England of the Middle Ages. Here the true ballad died out at an early date, for the great mass of the black-letter broadsides which have come down to us, though valuable for other reasons, are very few of them true ballads. It is only here and there, indeed, that we come on one which can, without stretching the meaning of the word, be called poetry at all. This seems not to be the case among the Marathas. In the last century many ballads were produced which are still a delight to the people. There is, we are told, a touching ballad relating to the great famine of 1803, and another on Holkar's raid, of which we have a very spirited version in the present collection. Regarded not as a translation, but as an original poem, we think that on the battle of Kharda is the most spirited. It will be enjoyed by many a reader who takes but a very faint interest in things Indian. We trust we need not point out that the volume before us is important apart from its poetic merits. Anything which helps, however slightly, to

direct the thoughts of English people towards India is of value.

*Materials for the History of the Church of Lancaster.* Edited by William Oliver Roper. Vol. II. (Manchester, Simms.)

THIS is the second and concluding portion of the Charter Book of Lancaster Priory. The text of the charters is given in the original Latin, with the contractions expanded, and followed in each case by an English translation. These renderings are extremely well done. This is no slight praise. No one who has not tried to do such work knows what difficulties have to be encountered by any one who undertakes to turn mediæval documents into modern English. In France and Germany the Latin of the Middle Ages is regularly taught; in England most students have to pick it up for themselves. As a consequence, the results of this self-education are not in every case what we can admire. We know no volume better fitted than that before us to be used as a lesson book for the interpretation of charters. The workers for the Chetham Society are not, so far as we know, hampered by the stringent rules which rightly fetter the editors in what is known as the "Rolls Series"; we therefore cannot easily forgive Mr. Roper for issuing his book in a noteless condition. Had we been given some information as to the persons and places mentioned in the charters the book would have been far more interesting.

*The Gentleman's Magazine Library. — English Topography.* Part VI. *Kent — Lancashire.* Edited by F. A. Milne, M.A. (Stock.)

A NEW part of "The Gentleman's Magazine Library" is always very welcome. The volume before us contains an ample selection of articles relating to Kent, a county dear to the antiquary for many reasons. It is said that Kent contains more interesting remains of domestic architecture than any other of the English counties. We have no means of testing this statement, but it is most probably true. We find here excellent accounts of Penshurst and Ightham, both of them written upwards of sixty years ago, when men's appreciation of architecture was far different from what it is now. In Lancashire there has been a sad destruction of the old manor house, the seats of the lesser gentry, during the last half century, and those that have not perished have in too many cases been so far adapted to modern fashions that their builders, could they see them, would find it difficult to recognize their own work. We have some good descriptive accounts here of Lancashire houses, so that, whatever comes to pass, their memory can never utterly perish.

A collector of facts in the year 1804 was so far before his time as to take interest in field-names. This must have been a very uncommon thing in those days. Still more strange is it that he should have published them. They relate to the manor of Bertrey, in the parish of Cudham, Kent. A correspondent signing V. S. D., who took great interest in the antiquities of Canterbury, has preserved a "highly curious inventory of the goods belonging to St. Dunstan's in the year 1500. We are not quite sure that there are not one or two misreadings. If there are it is of but slight consequence, as the meaning is in almost every case quite clear. Among the vestments was one given by Archbishop Kempe which had "cokkes" upon it. These, V. S. D. thinks, may have been "garbs, i. e., wheatsheafs, the armorial bearings of the Kempes." Why he felt any difficulty in accepting a plain statement we cannot divine. In 1536 there was in Lincoln Minster a blue altar-cloth ornamented with cocks and mullets of gold. The cock is frequently found, not only in the Middle Ages, but at a much later period, as one of the symbols relating to our Blessed Lord's passion.

Upwards of a century ago a correspondent sent a strange monumental inscription which he had found on a tombstone in the churchyard of Bolton-le-Moors. It is a sort of chronicle of the life of John Okey, whose body rests below. Was he, we wonder, a kinsman of John Okey the regicide? Partisan writers speak of the latter as first a drayman and then a stoker in a brewhouse, but these are probably fictions. Letters of his are extant which indicate that he had received the education of a gentleman. The indexes are very copious, and we believe accurate.

## Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. CONRAL, Jun. ("God tempers the wind to the shorn lamb").—Sterne, 'Sentimental Journey,' makes Maria use the expression, which seems derived from George Herbert's 'Jacula Prudentum,' "To a close-shorn sheep God gives wind by measure."

ERRATUM.—At p. 383, col. 1, l. 12 from bottom, and p. 384, col. 1, l. 25 from bottom, by a natural blunder, Princess Louis of Bavaria was printed Princess "Louise."

*NOTICE.*

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